

A SHORT  
TREATISE

Describing the true  
CHURCH of CHRIST:

And the Evills of

Schifme,

ANABAPTISM and LIBERTINISM:

Wherein is proved that

Society is the *genus* of a Church, not  
Congregations.

A National Church under the New-  
Testament.

The visible Church is Gods Tem-  
ple.

The infallible note of a true Church:

1. Schismatics defile the Temple of  
God.

2. Usurpers of the Ministry, Tem-  
ple-defilers.

Learning is needfull for the discharge  
of the Ministry.

Toleration of all religions, contrary  
to Gods Word.

No communion with the wicked in  
their sinne.

Tyrants and Persecutors are Temple-  
defilers.

Temple-defilers shall be surely pu-  
nished.

We must make triall of the Spirits.

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Delivered in two SERMONS by  
M<sup>r</sup>. RICHARD BYFIELD.

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ANALYSIS and IDENTIFICATION

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## Temple Defilers Destroyed.

1 COR. 3. 17.

*If any man defile the Temple of God, him shall God destroy.*

THE circumstantialia of this Text, may profitably serve for our *Exordium*, or entrance; they are three; *who speaks, how he speaks, and to whom.*

**T** 1. *Who speaks:* Paul an *Apostle of Jesus Christ*, therefore it is a Gospel sentence: *Paul the Doctor of the Gentiles*, therefore you Gentiles ought to hear him: *Paul the mouth of Christ*, the Pen-man of the Holy Ghost, and therefore he that despiseth this word, despiseth not man, but Christ, but the Spirit, but God.

2. *How he speaks;* First by way of *denunciation* of judgement; The Gospel hath fire in it; the Preachers threaten *destruction*; yet the Preachers thereof no *legall* Preachers, for our God is a consuming Fire; it is true, life and immortality are brought to light by the Gospel; and it is no less true, then Hell fire and Damnation is Language peculiar to the Gospel: never any Preached in so frequent and plain termes the flames of Hell, and that unquenchable fire, as did our Lord Jesus, who was sent of God, Anointed with the spirit, that oyle of gladnesse to preach the Gospel to the poor, to heal and binde up the broken hearted; that meek Lambe of God, whose office it was to speak a word in season to the weary soul: How often hath he Hell and Hell fire in his mouth in one Sermon? *Mat. 5. 22. 29. 30.* Three times in one breath, with amazing illustrations, *Mat. 9. 43. 45. 47.* At another time, all his discourse almost beset (as Paradise with a flaming sword) with as sore, as plain and equivalent expressions; *utter darkness*, where shall be weeping, and gnashing of teeth; *the Prison out of which there is no coming by any means till they have paid the utmost farthing*; *the loss of the soul cutting asunder*, and appointing them their portion with hypocrites; in no case any entry into the Kingdom of heaven; no reward of their Father which is in Heaven: Will any

## To Preach Hell is Gospel Preaching.

dare to deny that Iesus Christ was an Evangelicall Preacher? And it stands with all reason that such Preaching should be for Gospel times; for the greater and more glorious are the manifestations of Gods grace, the greater and more glorious are the manifestations of Gods grace, the greater is the sin; and the heavier the wrath and condemnation due to the refusers, *Heb. 12. 25. 29.* the abusers, the turners of such grace into lasciviousnesse and wantonnesse: No marvel then if that Ministry of the New Testament, that is, as a mirrour to shew us the glory of grace with open face, do with as great plainnesse of speech set Hell before us in open view; Heaven is the more Heaven to them that see what Hell is: It is not unbecoming an Apostle, a Teacher of Grace and of the Gospel, to denounce the judgements of God: *Paul* here speaks by way of threatening. Secondly, he speaks by way of argumentation. 1. Against building up the Church with wood, hay, and stubble, *ver. 12.* By which is meant, not Doctrine Hereticall, blasphemous and impious, though that be worse that ruines the foundation; but vain, curious, unnecessary, doubtfull, tending to jangling, strife and divisions, perhaps true, but unprofitable, like the Genealogies, in the which the Jewes were curious or else erroneous and of ill consequence, though not in it self impious: Such in a word as suites not with the foundation, such as is not like gold, silver, and precious stones; these only are fit for this building, suitable to Christ the foundation; the Apostle reasons against their bringing such stuffe to Gods building, and in this verse, bringeth his Argument from the greatnesse of the sin; and the certainty of the punishment: Their sin is the defiling of Gods Temple, their punishment shall be destruction. 2. Again, his Argument against such ill Church workes, lyeth also against Schisme, Divisions and Factions in the Church, as appeareth to the diligent and intelligent Reader by that in the *chap. 1. ver. 10, 12.* and in this *chap. 3. ver. 3, 4, 5.* The Apostle is still about the cure of this one disease, and this verse we are upon, argues against it, as a Temple-polluter, and destructive to those that are guilty of it.

3. To whom he speaks:

1. To the Church of *Corinth*, called to be Saints, *1. Cor. 1. 2.* Consider it. 1. He speaks not to them without, there were within the Church many defilers of Gods Temple.

2. He speaks not to a party in that Church, the house of *Clodius*, a choice party separating from the faulty party, making up a new Church, lest they should be polluted in holding Church Fellowship with them that were such sinners: The house of *Clodius* knew how to stand free from partaking with them in their sins, and yet retain Gospel Union to seek a Medicine, and not make a rupture: The Apostle guided by the spirit of Union, love, and a sound minde, breathes forth nothing to make Rents, but what ever might be to

make

## The House of God, not the Church, nor separated.

make upbreaches: He directs not the Epistle to the house of God, that stood sound, and untoucht, though they gave him notice of the evils that infected the Church at *Corinth*:

But 1. To the whole company of Professors of Christianity in that great City, to the whole society of Christians there.

2. And that also to such Society as were enriched in gifts and graces: that he first breaks out in the mention of them with solemn Thanksgiving to God; they were enriched in every thing by Christ, in all utterance, in all knowledge, they came behind in no gift, as in *chap. 1. ver. 4. 5. 7.* Yet many of these fell into this sin of Schisme; these must take heed how they walk on in that sin, for they may fall under this destroying judgement of God.

2. To the whole and Universall Church of God, *ver. 1. of chap. 1. All in every place that call upon the name of Jesus Christ our Lord, both theirs and ours*: One Lord in common of one visible Church in all the world, which is one body under that one head, particular visible Churches are not so many Independent Churches, those that se teach, make Jesus Christ monstrous. The Papists make Christs Church a Monster, in that they hold that Christ is the head of the Church (which is most true) and yet withall, that the Pope is the head of the Church: The Church then is a body that hath two heads.

And those make Christ yet more monstrous, that setting up so many Independent Churches, as there be Christian Congregations in the world, which they call each severally the mysticall Body of Christ, do make Christ a head that hath so many bodies; but there is but one Body; all particular Churches make up one Church and visible universall society; in which Church, he saith not Churches, *God hath set Apostles, Prophets, Teachers, Miracles, gifts of healings, helps, Governments, diversities of Tongues*. Therefore many of us also must beware of that and such like sins of Divisions that defiled the Church at *Corinth*; for the Ax of this Sentence in this Text is by the Apostle laid also to every of our roots.

While therefore these words are handled according to the truth, Look not on me, as if I spake of my self: look not off your selves, blesse not your selves under the vain thoughts of Gospel-Grace, that you will hear, and only that, or Gospel-graces and gifts wrought in you, or your freedom from other grosse-sins, as if this of falling into divisions were no sin; but consider who speaks: How, and to whom: And the Lord Jesus Christ make all known to you, though for the present it should not savour you.

The Substance of the Text hath three words to be opened.

1. *The Temple of God*: He means not hereby the material Temple in Jerusalem first in second, nor the Tabernacle built in the wilderness, but

the latter end of this, verse sheweth clearly he means Christians, which Temple are ye: every particular Christian; every of you and ye, the Church of Christians both then at Corinth, and also every where: not only the Christian that hath truth of grace, and is so inwardly as well as outwardly, but the Christian by outward calling, for to these he wrote also, not only every particular member but chiefly the Church, the Society: This word ye referred to all in Corinth, called to be Saints, and to all in all the world, that call on the name of the Lord Iesus Christ, doth fully evince thus much. They are called Gods Temple, (continuing the Metaphor of a building) considered severally, and in a Church-society, with Relation to the typicall Temple, to shew that the truth of that type is now remaining.

2. *Defile, Destroy*] The Greek word is but one; in divers tenses it signifieth both to Defile and Destroy, to corrupt and violate, the Greek is thus *ἁγιάζειν*. The translation would render the Originall more naturally, if we retained one English word, either thus: *If any man defile the Temple of God, him shall God defile*; or thus, *If any man destroy the Temple, him will God destroy*: It is an Elegancy, and not barely so, but pregnant in instruction, for it teacheth that the punishment of such offenders shall be in justice proportioned to their offence, Defiling for defiling, violence for violence, degree for degree; if they'll be dilapidating, and corrupting Gods house, they shall have enough of it: God will dilapidate and corrupt them.

3. *If any man, him*] *τίς αὐτοῦ*. If any do it, that same man shall feel it, whoever he be, Teacher or hearer, of high esteem for place in the Church, or for gifts and graces, this man God will certainly meet withall: this his sin shall finde him out.

Now from hence arise three Doctrines worthy our through perusal and attention.

1. *Doct.* Every Christian professing the true Faith, much more every true Professor of that true Faith, is the Temple of God: And every particular visible Church or Society of these Professors, and the whole Church or universal Society of Christians professing the true faith are the Temple of God: This from the word *Temple*, in the sense here used.

2. *Doct.* Many there are, yea many within the visible Church, that are defilers and Violaters of this Temple of God.

3. *Doct.* God will certainly punish every and all the defilers and violaters of this his Temple, with punishments proportionable to their sin in violating and defiling the same.

For the first of these,

Note the difference I put between a Professor of the true Faith, and a true professor of that true Faith: One may profess the truth, and not truly profess it, he may be a hypocrite in his profession: A Professor is visible, and pro-

## *Society the Genus of a Church, not Congregation.*

profession of the Faith may be discerned by men from profession of falshood; but a true Professor, and the truth of his profession is to be desired and prayed for, but is not so easily discerned; God onely that searches the heart can infallibly judge of this.

Again I use the word *Society*, as the Genus of a Church, not an *Assembly*; for a Church is no lesse a Church when the Assembly is dismissed, then when they are Assembled in the use of any Ordinance of God: Nor a *Congregation*, that word is too narrow, it agreeth not to all the kindes, but the word *Society*, that agrees to a particular visible Church, and to the whole visible Church, to the Church in a house, the Church in a Village of one Congregation; the Church in a City, consisting of many Congregations, as the Church of *Jerusalem*, of *Ephesus*, of *Corinth*: the Church in a Kingdom or Nation, committed to the profession of the Faith of Christ: the Church in the whole world, the Church in her Officers gathered together to hear complaints; the Church in her Members assembled to worship and serve the Lord according to the Gospel of Christ. It is weak and a poor quarrell (my opinion is, it is so) to deny a *National Church* under the New Testament (for under the old its beyond all question) and to plead there is no other visible Church then *Congregationall*. The Church at *Jerusalem* was not Congregationall in that sense; that is, it did not consist of one Congregation that could meet in one place, all the Members of it have one Pastor preach to them at one time, and use other Ordinances of Worship, as the Sacrament of the Lords-Supper, Baptisme, Publique Prayer, and fellowship together; twelve Apostles were not able to discharge to them the duty that belonged to the word and Prayer, without the help of seven Deacons to take off them the care of distributing of the Church-Almes, *Act. 6* 1, 2, 3, 4. It is hard to make clea<sup>r</sup> proof that the word *Church* in all the History of the New Testament is given to a Congregation: I desire to see it; And why may not a Nation professing the Faith, be called a Church, as well as all the world of Professors be called a Church? Why not now as well as under the Old Testament? The word Church is applicable to every Society of men that professe the faith of our Lord Jesus Christ. We read of Churches in the New-Testament, because we have severall Societies and Nations of men converted, and become the people of God.

And whereas I hear of some that say, did ye ever hear of Nations converted in the Scripture; those be strange conversions, the conversions of whole Nations? I answer, did you ever read the Scripture, and yet passe by those famous propheties concerning the Church under the New Testament: *All Nations whom thou hast made shall come and worship before thee, O Lord; And shall glorifie thy name*, *Pla. 86. 9*. Again, *In the last dayes, the mountain of the*

*the Lords house shall be established in the top of the mountains, &c. Isa. 2. 2. 3, 4. And all nations shall flow unto it, and many people shall go, and say, Come ye and let us go up, &c. And he shall judge among the Nations. And again, Zac. 8. 20, 21, 22. There shall come people and the inhabitants of many Cities, and the inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts I will go also; Yea, many people, and strong Nations shall come to seek the Lord, and pray before him. It is a strange thing you say, The Lord speaks of it indeed as a strange work: Who hath heard such a thing? Who hath seen such things? Shall a Nation be born at once? Esa. 66. 81. Yet Zion doth so; To what purpose were that command, Go teach all Nations, and Baptize; if a Nation might not receive the Gospel and Baptisme? or can any doubt of such an effect of Preaching the Gospel when Christ hath promised to his Ministers preaching to Nations, that He will be with them to the end of the world: Who can deny whole Nations imbracing the Gospel, that have not lost their senses: the Nation of England at this day, and the Nation of Scotland professe the truth of Christ; and now in their representative bodies are all for Reformation, for the power of godlinesse, for the rooting out of Popery, Heresie, Schisme, Prelacy, Prophanenesse, and in this work count not their lives and livelihoods dear unto them: Moreover since I am upon this point, let me propose this Argument for a Nationall Church.*

He that hath all power given to him of God in Heaven and earth, and out of the fulnesse of that power, saith, Teach all Nations, and Baptize them, and promiseth his presence to the World, and to make the Nations obedient to the Faith, and to receive the Gospel and Baptisme, doth in so doing set up properly one Church of all the Nations in the world; that receive the Gospel and Baptisme, and make Nationall Churches of the severall Nations that receive the Gospel and Baptisme.

But Jesus Christ hath all power given him of God, in Heaven and Earth and out of the fulnesse of that power, saith, Teach all Nations, and Baptize them; and promiseth his presence to the worlds end, to make the Nations obedient, and to receive the Gospel and Baptisme.

Therefore I E S V S C H R I S T doth in so doing, set up one Church of all Nations that receive the Gospel and Baptisme, and make Nationall Churches of the severall Nations that receive the Gospel and Baptisme.

I have degressed somewhat, but let it passe: Whether there be a Nationall or Congregationall Church or no; this is sure, every Society of Christians professing the true Faith is a Church, and the Temple of God; which  
now

## Houses for publique Worship called Churches.

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now we come to prove, for that is requisite that both branches of the first Doctrine be made good by clear Scripture.

The first, that every Christian professing the true Faith, especially the true Professor, is Gods Temple; read the 16. verse of this Chapter, and chap. 6. 6. 19. Where the Apostle saith, *Know ye not that ye are the Temple of God?* What, know you not this? Every Christian (profession answereth our outward call) is called to this honour to be Gods Temple; this is the dignity to which ye are called, Christians, this is your high and holy calling; And the true Christian is so indeed.

For the second Branch of the Doctrine, That the visible Church is Gods house, besides this Text; the ninth verse of this Chapter is full; *We are labourers together with God* (speaking of Gods Ministers; and then of the Hearers and Professors) ye are Gods building: The whole Church, and every particular Church is Gods Temple, as is most apparant by that in *Ephes. 2. 21, 22.* in ver. 21. Speaking of the whole Church, both of Jewes and Gentiles he saith, *In whom* (that is, in Iesus Christ) *all the building fitly framed together, groweth unto an holy Temple in the Lord,* in ver. 22. Speaking of the visible Church at *Ephesus*, he proceeds and saith, *In whom* (that is, in Christ Iesu-) *you also are builded together, for an habitation of God through the Spirit.*

To unfold this a little:

The Temple Materiall had a double use, a *Morall*, and a *Ceremoniall*; the *Morall* Use was this; it was the place of Publique Assemblies, the place of Publique Prayer and Preaching of the word; so the Synagogues in severall Towns among the Jewes, were the houses of God: The Psalmist complains, *They have burnt up all the Synagogues of God in the land: Psal. 74. 8.* Our blessed Saviour and the Apostles taught the word in the Temple and Synagogues: The Gospel was there on mount *Zion* to take its beginning: And thus there be, and ought to be in every settled Christian State.

*Houses for Publique worship*, and they are the *houses of God*, they may be called *Churches*; the Apostle calls the Publique place of Christian Assemblies, the *Church*, saying, *When you come together in the Church;* and again, *What, have ye not Houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not?* The Church is opposed to their private houses, the use of which was to eat and drink in, but the use of the Church was to worship God in: What sense can there be in these words, if place be not opposed to place? The word *Synagogue* *συναγωγη* signifies an Assembly, *Iam. 2. 2.* yet the publique places where the Assemblies of the Jewes, met for the Word and Prayer, The holy Ghost calls *Synagogues*; the Christian Assembly is called *εκκλησια* a Church, and the publique place of such an Assembly,

is by the same spirit, and rightly by true Christians called a Church.

It is base, and from a spirit of foul-tonguednesse, to call it a steeple-house; it is a familiar trophe, and most significant to call the thing containing by the name of the thing contained: And on the contrary, do you not say significantly, the Pot boile, when you meane the Broth in the Pot: And you have not bread to finde your house: And we call those publique places of Indication where publique Courts use to be kept, by the names of those Courts, as the Common-Pleas, the Chancery, the Court of Wards; it is no abusive or improper speech.

That Place is *Publique*, whereunto any one may resort, without leave of any, and without danger of being a trespasser, and liable to an action of Trespasse: Such is this place we are now in, but such is not this or that mans House, Parlour or Barne: Christ requireth, and loveth the publique: Wisdom cries without, in the streets, in the chief place of concourse, in the opening of the gates, *Prov. 1. 20. 21*. Though the private meetings of Christians, used Christianly have a promise, yet Gods glory and power was never so seen there, as in the publique, *Psa. 63. 2*. nor have they such a promise, *Mat. 28. 20, 21*. And publique Ordinances are for the publique, not for the private; thus of the Morall use of the Temple: The *Ceremoniall* use, was for Sacrifice, for receiving all the instruments and furniture of the worldly Sanctuary in all it was, for signification and for shadow; so the thing signified, the truth remains though there be no Temple.

God hath now four Temples, Heaven; the Heaven of the blessed, *Heb. 8.* and *9. Heb. 9. 11*. Christ, *Iob. 2. 21*. the Christian; the Church. The two last are meant in this Text.

See, beloved, your calling, your dignity; it is no small moment, to preserve from all manner of sin; if we knew our dignity, we would not debase our selves; we would avoid all unworthy acts, all carriage that is below us: this is your dignity, every Christian is Gods Temple, the true Temple the substance of that shadowish Temple: The Temple had four things considerable.

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|--------------------------|---|
| 1. <i>The Fabricke.</i>  | 3. <i>The Glory.</i>                      |
| 2. <i>The Furniture.</i> | 4. <i>The Ministry that served there.</i> |

1. *For the Fabricke,*

1. There were the doors, or Porch, the gates very glorious: These signified the hearts of the faithfull made glorious by faith to receive Iesus Christ, *Psa. 24. 8, 9. Rev. 3. 20*.

2. There was the holy place, and the holy of holies answerably.

1. The bodies of Christians are Gods Temples, his holy place, *1 Cor. 6. 19*.

2. The

3. The Soulds of the humble, and poor in spirit, that tremble at Gods word, are the holy of holies, or the most holy place, *1/a.66.1.2.*

1. The mercy-Seat, or propitiatory is Christ and his blood apprehended by faith, as the Apostle saith, *Rom. 3.25.* God set forth Iesus Christ to be a Propitiatory "through faith in his blood, by faith"

is Christ brought into, and dwells in out of propitiation, and fully agrees to Christ hearts: Faith in Christs blood; is that which by whom Gods anger appeased and pacified.

sets up this Mercy-seat in the Temple of every particular Christians heart: Christ by Faith in his blood is the Propitiatory, he that believeth in Christ to have Redemption, Remission, and salvation only through his blood sprinkled and applied to his soul and conscience by Faith, and therefore draweth near, layeth hold on Christ, and applyeth his death and sacrifice unto himself, he hath the Mercy-seat set up in his soul: otherwise though there be a Christ, though there be blood for expiation; though both Christ and his blood be proposed of God, yet there is no Temple nor Mercy-seat set up to thee, or me, because thou hast not, or I have not this Faith in Christs Blood.

This Propitiatorie, *Ex. 25. 17. 1 Kin. 8.9. Heb. 9.4.* or Golden Cover was put above upon the Ark of the Testimony, which Ark was a Coffer in which was put the two Tables of stone, in which the Law was written; this Ark was the Symbole of Gods gracious presence among the people of the Jews, it was made of Shittim-wood, overlaid within and without of pure gold. Two Cherubims covering the Mercy-seat with their wings were set on the two ends of the Mercy-seat; from above this Mercy-seat, from between these Cherubims God gave his Oracles & Answers, and he was known and prayed unto under this name and notion; O thou that dwellest between the Cherubims; *Ps. 80. 1.* this signified God in Christ reconciling the world to himself, not imputing the transgressions & trespasses against his holy Law, but accepting their persons & imperfect obedience to his Commandments presented to him through Christ the Mediator, and in Christ, beholding them with favour & acception, & passing by their sins, as expiated & covered, in whom also their Prayers are heard, answers are given to them, their hearts find & feel him teaching & ruling them; & the holy Angels attend on the guard them; & are their ministers; now in the believer this presence of God in Christ on a throne of grace is set up in his heart.

2. The Altar of incense placed before the vaile that was by the Ark, before the Mercy-seat, *Ex. 30. 1.6.2.* This signified Christs intercession, and the Golden Censer, and Odours of his meritorious sacrifice, with which he appears before God, as our high Priest, *Rov. 8.3.* this Altar, Censer, Odours, and high Priest; the Believer through the word of Faith even the Gospel receiving and imbracing, presents himself, and all he doth to God therewith, that God may smell a favour of rest towards him; he offereth

all to God in Christs name, in the hands of this consecrated Priest, and on this Altar that can sanctifie his gift, he puts his prayers into this Golden Censer. The vertue also of Christs intercession is in him in the spirit of Prayer.

3. The Altar of burnt-offering, signified Christ bearing our sins, and making reconciliation, in whose sacrifice of himself a whole burnt-offering, is found full satisfaction, a perfect ransom and price, & plentiful and eternal Redemption. This Altar, *Heb. 13. 10.* & *10. 5. 8. p. 10.* is set up in the Christian, who by Faith, presents before God this Lamb and his Redemption for his justification, and while he apprehends this Redemption in his soul, offers, through Christ himself, a whole burnt offering to God and also other his spirituall sacrifices.

4. The Table of shew bread, on which were set new every Sabbath weekly twelve Cakes with pure inedule, representing the twelve Tribes of Israel which stood on the Table continually before the Mercy-seat in the presence of God, which as it signified the gracious favour and the eyes of God in Christ over the righteous, so also how the Christian liveth continually, as in the presence of God, reconciled, and reconciling him to him through Christ: his heart saith with *David*, Thy loving kindnesse is before mine eyes, *Psa. 26. 3.* and I have walked in thy truth. And this constant presence as before God reconciled only through the blood of his Son, raiseth the incense and sweet odours of holy motions presented also before God in Christ continually, and look as God feedeth him with Christ the bread of life, and furnisheth a Table before him, so the Believer keeps a furnished Table, *1. Cor. 1. 12.* & *7. 12.* & *8. 2.* of the fruits of the Spirit in which God in Christ is delighted, this Table stood on the North-side in the Tabernacle.

5. The Candlestick of pure Gold, with seven Lamps burning was on the South-side right against the Table of Shew bread. This is the Word of God, written in the heart of the true Christian, burning and shining in saving knowledge, with the seven lampes of his spirit, even manifold gifts and graces: in the light of this Word ingrafted, by which the Holy Ghost dwells in them, they serve God in Christ with their spirits in the Gospel.

6. The Brazen Laver to wash in, is the very fountaine of godly sorrow, and of renewing grace, *Esa. 1. 16.* *Psal. 26. 6.* *Ath. 26. 18.* the spirit of sanctification, which is opened in the heart of a believer; it is the sanctification in them by faith which is in Iesus Christ, whereby their soules are sprinkled, from an evill conscience, and their bodies washed with cleane water, that so they may draw neare with a true heart in full assurance of faith, *Heb. 10. 20.*

This is the furniture of Gods house.

3. For

## The visible Church is Gods Temple in five respects.

3. *For the Glory.*  
The Glory that fills this house of God, is God in the presence of his Grace, as the Apostle saith, *Ye are the Temple of the living God*, as God hath said, *I will dwell in them, and walke in them; and I will be their God, and they shall be my people*, 1 Cor. 6. 16.

4. *For the Ministry.*  
The Ministers that serve in this house, they are beleevers, they are both the Temple and the Priests, as the Apostle Peter saith, coming unto Christ, *Ye are built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifices, acceptable to God by Iesus Christ*, 1 Pet. 2. 5.

In these foure respects is the beleever the Temple of God; and every one that is called, though but outwardly, is called; that he might be a partaker of this heavenly honour, of which honour, unbelieve and impenitency doe deprive him. Who can sufficiently expresse the Dignity of the true beleever, who can sufficiently bewaile the state of the Christian that is so only in profession, who while he seemes to give himself to God in words, keeps his heart a shyce for Satan, keeps open house for the Devil.

Thus we see how every Christian is Gods Temple.

The Church is also Gods Temple, even the Church visible. It is true, that as the Temple and Tabernacle had three parts, the outer Court for the people, the Holy Place where the Priests did their Office, and the Holy of Holies into which the High Priest only entered; so they did type out the visible Church as the outer Court, where are good and bad; the Holy Place, the true Saints and Beleevers; and Heaven the Holy of Holies. But here the visible Church, in the whole and in every particular visible Church is called the Temple of God.

### 1. *For the generall qualities, or adjuncts.*

1. *Unity.* There was but one Temple, so the Church is one, *Capl. 6. 9.* There is but one body, 1 Cor. 12. 12. though there be diversities of gifts, of operations, and of administrations, though there be divers members: this diversity makes for Unity, for if they were all one member, where were the body, 1 Cor. 12. 19. unto every one is given some measure of Grace from Christ the Head, which being improved in our fit and proper place in the body, according to the effectuall working in the measure of every part maketh increase of the body, unto the edifying of it selfe in love, *Ephes. 4. 7. 16.* Diversity of gifts makes for growth, as well as for unity, if love with lowliness and meeknesse doe let and carry us.

2. *Sanctity.* The Temple of God is holy, so the Church are a society or community separated from the world; they are *without*, we have nothing to doe to judge them; that is, to proceed with them that are the fornicators

of this world, or the covetous, or the like with Church-censures: These are within, these that are called *Brethren*, and are yet fornicators; or covetous, or Idolaters; or drunkards, or such like: these that are *fornicators of the Church*, these we judge. If we doe neglect this Discipline, the Apostle doth not say, separate you that are Saints indeed, set up a new Church, but blames us, saying, *Doe not ye judge them that are within?* 1 Cor. 5. 12. and injoyne reformation, not a separation for such a fault, saying, Therefore put away from among your selves that wicked Person. It is a lamentable thing to read in the Church of *Corinth*, the Temple of God which is holy, this mixture; brother Fornicator, brother Drunkard, brother Idolater, &c. yet so it

Aug. Tom 7. cont. Ep. Parmen. l. 2. was, so it hath been in the Primitive church. 1. *Quisquis vel quod potest arguendo corrigit, vel quod corrigere non potest, restituit; si ita sit nunc, non sit offendit, sed, ut non exeat de vobis, vel quod salvo pacis vinculo excludere non potest, ded, as to run out of your little wit; while you are running from pollution; run not from aequitate improbat, firmitate supportat, Gods Temple, while you flee the touching of the unclean thing; rather let your holiness be accompanied with love, your love qui dicunt, quod nequam, est bonum, et with severity, your severity with tolerancie quod bonum, est nequam. and longanimity, your long-suffering with zeal, your zeal with compassion, and all with meeknesse of wisdom.*

### 3. For the Structure.

1. The Temple was built on mount Zion, which was first a strong hold of the Jebusites, but conquered and taken by *David*, was called the city of *David*, and because a mountain, therefore strong and steddye. So Christ hath no Church but what he gets by spiritual conquest, they were before calling a Fort of Jebusites, but our *David* subduing the strong holds of Satan, brings them to God, the Rock of Ages, 1. 26. 4. Jer. 17. 5. 7. the only Iehoyah, and on him, that is, on him, as he hath named & revealed himself in his holy word, are they built.

2. The Temple had goodly foundations, so the Church is built on Christ the Foundation-stone, elect and precious, tryed and sure, on whom, who-soever beleaveth, shall never be confounded. It is built on the foundation of the Apostles and Prophets, (Apostles are the highest Office and Calling that ever was in the Church, and therefore named first) not upon their Persons, but upon their Doctrine, called the foundation, because it layeth Christ the Foundation, and layeth him out; and sets him in his proper place, to the full, in two sorts of fundamentall truths, the Law and Gospel; or as it is in *Revel.* 14. 12. The Commandments of God, and the faith of Jesus: The Church is the Communion of Saints, that keepeth these two: This is the Zion of God, opposed to Antichristian Babylon: There is not a clearer Text in all the Bible, nor more lively distinguishing, it concerns our dayes; well is this

## *The Church visible Gods Temple in five respects.*

Book of Prophecies called the *Revelation*, not onely because it opens and reveals the Prophecies of things to come, all Prophecies; but also because it carries such beams and rayes of lightsome doctrinall truth, wherewith it is bespangled, and shines in severall parts of it, to enlighten the times which the Prophecies concern.

3. The walls of the Temple were conjoynd by corner-stones: Christ Jesus is the chief corner-stone; that holds both parts of this spirituall building, both Iews and Gentiles that are called, fast together, so that they do congregate, *Eph. 3. 6.*

4. The severall stones in this Temple, or curtains, with tapes, and loops, and tenons, posts and sockets, are the severall members variously gifted, and yet united in the unity of profession; and of the spirit, and of faith, and of Baptisme, and in the bond of Peace.

5. The outer and inner coverings are the double condition of the Church, the inward, *Psal. 45. 14.* comely and glorious; the outward, black, and tann'd with afflictions and persecutions, *Can. 1. 5.*

6. The Temple had pillars and walls; and the visible Church, in respect of the Ministry of it, is the pillar and ground of truth, *1 Tim. 3. 17. Gal. 2. 9. Col. 2. 19.* The Officers and Members in the Church, are the sustainers of the fabrick and the body.

3. *But for the Furniture chiefly is the Church of God, his holy Temple. 1 For.*

1. There being retained, held, and held forth, the Doctrine of Reconciliation by Christ alone, that one Mediatour, that God is onely to be found gracious to a sinner in Christ, fully satisfied in his blood, which is belonging to no sinner, but to him that beleeveth; here is the true Mercy-seat, God in Christ: We need not say, O thou that dwellest between the Cherubims; but know, and pray to God, as the God & Father of our Lord Jesus: Here being taught, that Christ is true God and true Man in one Person; here is the Ark overlaid with gold, the true flesh of Christ, under which his God-head was covered, is the Vail between the Holy-place, and the Holy of Holies.

2. The Doctrine of Christs sacrifice on the Crosse, and of his intercession in heaven, is both the Altars, the Altar of whole burnt-offering, and the Altar of incense.

3. The Tables of the Covenant in the Ark, the Manna, and Aarons rod by it, this is in the Church that sets up Christ, the Bread of Life, the onely Prophet that teacheth to profite, and the high Priest over the house of God, whom we ought to obey.

4. The Candlestick, is the light of the Word, the Law and Gospel, that all in Gods house may walk in the light of the Lord, and see to do his work.

5. The

5. The Laver is the Doctrine of Regeneration and Justification by Christs blood and spirit.

6. The Golden Instruments and vessels for Incense-offering, and sprinkling with the rest, are the gifted Ministers, gifted with pastoral and teaching aptnesse and abilities, and sanctified for the applying of Christ and his benefits by their Ministry, which gifts Christ giveth; but the Church upon due triall acknowledgeth, owneth, receiveth, confirmeth with her testimony, and honoureth.

4. For the glory inhabiting there, The name of that God in Christ is there, giving the blessing and life: The name of that City is Iehovah-Shammah, Ezek. 48. 35. or, The Lord is there.

5. For the cover on it all, Zion of God, Isa. 4. 5, 6. a speciall Protection, a speciall Direction, and a speciall safety to them that shrowd there from the heat, and from the storm: This is the defence upon all the glory.

Now from this branch of the Doctrine, and from this true and plain explication of the same, we may describe, or direct to the infallible note of the true Church on earth, and of a true particular visible Church.

1. Where ever Iesus Christ is held for the foundation and corner-stone, and the Doctrine of the Prophets and Apostles touching the faith of Iesus, and the Commandments of God that concern holinesse and righteounesse, there is the true Church, Ephes. 2. 19, 20. What ever Society of men, associating in a religious way, do hold Christ and the Prophets and Apostles Doctrine for faith and holinesse, that Society is a particular visible Church, Ephes. 2. 22.

2. In what ever particular Society religious, there is to be found all the furniture of the Temple (all the glory, the Mercy-seat, the two Altars, the Table of Shewbread, the Candlestick, the Laver) that is a true particular visible Church. It is the Temple of God, therefore the Church of God. Who can deny that that is Zion, where it can be truly said, the Tabernacle of God is with these men.

Behold, he dwelleth with you, you of Kingstone, for of you it may truly be said, Behold the Tabernacle of God is with men.

And to remove all things that may mislead your judgements, let us looke upon that Prophecie in Rev. 11. 1. and forwards to v. 14. It concernes the state of the Church during the reigne of Antichrist, in which Prophecie, so farre as pertaineth to our present purpose two things are beyond all doubt, and the more to be heeded. First, that the outer Court, and the Holy City, that is, the Church visible is given to the Gentiles, even the Antichristian, or Popish Gentiles, and they shall tread it under foot forty and two moneths,

moneths, which is, one thousand two hundred and sixty daies Prophetically that is, so many yeares; this is the time of Antichrists reigne. Secondly, that this is the time and space in which the two witnesses, that is, the small but sufficient number for testimony to confirme any truth; I say the small number of Christs faithfull Ministers (for these two witnesses are expressly called *two Prophets*, v. 10. and their worke is expressly and precisely named to be *Prophecyng*, v. 3. Now the Magistrate and his worke, by the sword and Edicts is never in all the Bible called by these names, the Scripture appropriates this manner of witnessing to the Gospell, and against errorrs, to the Ministers and their worke alone, which is *Preaching of the Gospell*, Mark 16. 15. 1 Cor. 1. 17. if this be not the work of their Office, they have no work; Christ sends them to Preach, and in comparison of this, not to Baptize;) this small number is to Prophecie in sack-cloth.

Now this time being not expired (for Antichrist is not yet destroyed, the seven Vials are but in pouring out) the state of the visible Church is this, to be infected and polluted diversly with many Gentiles, as we see by wooll experience; there is no Protestant Church in the christian world but is miserably trodden upon at this day by Papists, their bloody rage, their errorrs, and superstitious inventions, the errorrs of other Hereticks and Schismaticks; all which are appertaining unto, and are of the frye of Antichrist, as the Apostle *Iohn* said of the errorrs of his time; there are many Antichrists already: tottered, and torn; and soyled will be the face of the visible Church untill Antichrist be down. Again, the number of faithfull Ministers will not be very great, nor their estate any other then a state of mourning; they shall yet Prophecie in sack-cloth, even so long till the one thousand two hundred and sixty daies or yeares be accomplished; they that say otherwise shill as they can, they will feeble this to be a truth, for the time of this burden is not yet expired. Is Antichrists reigne expired when Papists so swarme, so prevaile with many Kings that are Protestant, that they waste Germany, Ireland, Scotland, England, besides other parts, and yet the Pope sits in Rome?

I shall adde here but that of learned and godly *Cheminism* in his Common Places. 4. That the Church may be a *Chernit. Loc. Theol. De Eccles.* miserable Society, or company, in which *loc. cap. 3. Sed. 2. Miser est in quo* there are many infirmities, and which is *multa sunt infirmitates, quae non tantum* not only pressed with Persecutions and the *persecutionibus et cruci premuntur* Crosse, but also is deformed with stumbling-blocks and scandals; of which we *sed etiam offendiculis et scandalis deformatur.* ought not to judge by the outward shew, but by and according to the Word. The Church Visible is the company of those that embrace Christs Gospell, and rightly use his Sacraments; in which company God by the Ministry

## 16. *Many Temple-Defilers within the visible Church.*

mystery of the Word workes powerfully, and regenerates many to life eternal, in which society notwithstanding, there  
 "Et Sect. 5. 2 Tim. 2. 20. In are many, "*Non-sancti*, not holy, but yet consenting with the godly in the point of true Doctrine. Thus of the first Doctrine.

The second Doctrine is this, That there are many, yea many within the visible Church, that are defilers and violaters of this Temple of God. If it had not been so, in vaine had been the Apostles reasoning; if it would not be so, in vaine were this sentence written and left registred in the Canon of the New Testament. The Apostle did not deale this blow in the ayre, and fight with shadows; and that we may not so doe, and only beate the ayre and lose our labour, let us inquire who are they that stand guilty of this sin; the thing is filthy and odious, and no man will willingly owne it though he will not be taken off, but will willingly doe it. To come then to charge the guilt of this great sin upon the particular offenders.

1. *All scandalous Christians.* I begin with you, for though you are not the first intended by the Apostle in this Text, yet you deservedly goe in the front, you make and cause others to defile and wrong the Church by Schismes. The offence you give makes them forsake the fellowship of the Church of God, to which you doe belong, you are many waies guilty of this Temple-pollution, for the present you may be ranked into three sorts.

1. Fornicators, Adulterers, effeminate and unclean persons, these defile their owne bodies, 1 Cor. 6. 15, 18, 19. they take the member of Christ and make it the member of an Harlot; these defile the Church of God: this is a Leaven, a little of which leaveneth the whole lump, 1 Cor. 5. 6. it is a leaven to be purged out by Church-censures.

2. The Covetous, Raylers, Extortioners, Drunkards, Theeves, Swearers, that feare not an Oath, the prophane, unholy, malicious, and all unrighteous persons, these make Gods house a denne of Theeves; they that live in these and the like sins against the holy Law of God, and yet come before him as his people, and cry *The Temple of the Lord*, and rest in the name and privileges of Christians, these live as if they were delivered to doe those abominations, Jer. 7. 4, 8. they are abominable polluters of Gods Temple.

3. The Pharisaicall Hypocrites, that pretend the glory of God, and good of the Church, but under that colour drive a trade, Job. 2. 14, 15. of the Publique, and of godlineffe make a merchandize for their own filthy lucre. Such are those pretenders to Reformation now among us, that make up their private estates out of the Publique, being carried with self-seeking; they dread not the examples of Councillors, Nobles, Judges, Prelates, Gentry, that now before their eyes lye under Gods avenging hand; their cases

eases, for they are cast out, and noight of them remaines but their dead contemned bulkes, and on them their Worme seedes and dyes not, and the fire is not quenched; these their miserable carcases they may goe off and see, and looke upon the contempt that God hath and doth poure upon them, for the abusing of their power to their owne lusts, and for making a prey of the Publique, and yet they greedily follow the way of such Balaamites. All that are intrusted and imployed for the publique in this great service of seeking Reformation, let them feare, lest, if found in the like sinnes, they should fall into greater condemnation. The Lord is a jealous God.

2. All that make *Schismes* and *divisions* in the Church, (the context sheweth this; these are properly and directly intended here by the Holy Ghost) In the Church of Corinth many stood guilty of this sin, their factious studies rented them into Sects. 1. By contentious siding, falling into parties according to their Teachers whom they affected, 1 Cor. 1. 12. 2. By affectation of humane wisdom, and foolish admiration thereof in the Preaching of the Gospell, Ch. 17. &c. 1. 1. 4. 3. By building Heterogeneousl stiffe, of a divers kind, and unsuitable, as wood, hay, and stubble, upon the foundation, Ch. 3. 12. 4. By undervaluing their faithfull Teachers, Ch. 4. 1. and neglecting their *spirituall Father* that had begotten them in Christ Iesus, through the Gospell, ver. 15. of Chap. 4. had you, saith the Apostle, ten thousand instructors, yet I am your Father, you have not many fathers; this unnaturalnesse in matters of Grace is found in some of this place; that Minister that begot you, you cast off, he continuing in his integrity; and you heare to yet instructors, yet I thinke not so many as yet that we should reckon them by the thousands. 5. By over-valuing themselves, Ch. 4. 8. 10. in their owne conceit, they were full, rich, and reigned as Kings without their faithfull Teachers; they were wise, strong, and honourable; now they were in the right, now their joyes and light abounded, but without us, saith the Apostle; I would, saith he, yee did reigne, this their happy estate was but in their conceit.

These things made them be puffed up one against another, 1 Corinthians, 4. 6.

Of this sin are they also guilty that fall under that admonition, in Rom. 16. 17. that make divisions and offences contrary to the Doctrine of the Apostles; the Greek Preposition signifieth both contrary and besides, *contra* significat, *præter* & *contra*; the peace of the Church, and the purity of Doctrine is sinfully violated by those that divide, and *est* *standing* *blacke* in the waies of Christians, by contending for any thing that is against or besides Scripture-truth. The Scripture is the Rule by which we discern of Division and offence-makers.

Schisme is a sin that stickes fast: the Apostle spends in one Letter foure Chapters upon it, for this discourse begun in the first, is continued to the fifth Chapter. The greatnesse of this sin the Apostle sheweth many wayes.

1. Schismes divide Christ; so this sin is parricide. *Is Christ divided?*

2. Schisme giveth Christs honour to another, so it is Sacriledge. *Was Paul crucified for you?*

3. It breakes our faith in Baptisme, so it is perfidiousnesse. *Were you Baptized in the name of Paul?* Chap. 1. v. 13.

4. It is a glorying in men, Chap. 3. 21: and to glory in men, that first proves men carnall, for it fills men with envying, and strife, and divisions, and that is to walk as men, not as christians, Ch. 3. v. 3, 4. *Ob.* Some of them were ready to say, Why spend you your time about this matter, why come you not to us with meat? we are strong, we are spirituall, teach us some deep Mysteries, and higher Doctrines. *Sol.* The Apostle prevents this and layes it upon themselves; their Rudity; their rawnesse required his plainnesse, they kept him to belaying of the Principles: his faithfulnessse and Pastoral discretion and wisdom: kept him fast to this way of dispensing the Truth to them. Were they spirituall that thus strove and stood divided? They were carnall, they were babes: the spoone was fitter for them then the knife, they were not fit to be their owne carvers, v. 1, 2, 3. Secondly, this glorying in men makes as if the Ministers were Lords of our Faith, whereas they are but *Ministers*, v. 5. Thirdly, it makes as if our profiting did depend on the Ministers, whereas they are only planters and waterers: it is Gods giving the increase that doth the deed, v. 6, 7. Fourthly, all Ministers are but one, though some are gifted above others, some labour more than others, they are all but Servants in one Worke, employed in Tilling Gods Field, in building Gods House, v. 8, 9.

5. Schismes are of our owne spirit; the Spirit of God is not factious. *Ch. 3. v. 16.*

6. They wrong Gods Temple, as in the text in hand, dividing it when it is but one, prophaning it when it is holy.

7. Schisme is the bad effect of two evill causes: 1. Self-confidence, Anthadie, and boasting, as the Apostles words shew: *Let no man deceive himselfe, if any man thinks he is wise, Acts 8, 9.* 2. Vaine admiration upon vaine wisdom, ver. 18. every one with *Simon Magus* would faine be *magnus* some great one.

8. It is derogatory both to the Christians honour, and to Gods order, v. 21. All is the Christians, he is Christs, and Christ is Gods.

Thus *Paul* here sets out the greatnesse of the sin of Schisme and Divisions, to which I shall adde but that one word of the same *Paul*, in *Gal. 5. 19, 20.*  
that

that it is a manifest worke of the flesh; *the workes of the flesh are manifest, which are divisions.* Their waies of deceit in sowing divisions are excellently deciphered in *Rom. 16. v. 18.* they are not easily discerned, for they paint with two colours; 1. They glory they are the *Servants of our Lord Iesus Christ.* 2. They use *good words, and faire speeches,* their tongues meere sugar; blessing, Grace, goodnesse in their lips with such sobernesse, gentlenesse, meeknesse, lowlinesse, insinuations of faire speech, as one would not thinke but God and goodnesse were confined to that sort of people; these catch the simple, but indeed *they serve their owne bellies;* they have the teeth of Lions, with those Locusts, *Rev. 9. 8.* though they have the hair of women.

Now this schismaticall spirit is in all things most dangerous, because it agrees every way, and takes wonderfully with corrupt nature, which is full of self-love, pride, and dotage.

3. *All Hereticks;* these ruine the foundation, those before mentioned make rents in the walls and fabrick of the Church. Heresie is worse than Schisme; that of our Apostle imports so much, where he saith, *1 Cor. 11. 18, 19. I heare that there be divisions among you, and I partly beleve it, for there must be also Heresies among you.* Also sheweth that Heresie is a greater evill than Schisme, when he saith, there must be *also or even* Heresies; he speakes of somewhat more than that was signified by the word Schismes. Heresie is an election or chusing to ones selfe an opinion, not only contrary to the Doctrine delivered in Scripture, but also contrary to that Doctrine which is of the substance of faith and holinesse. Heresie is a perverse Doctrine, Schisme in the deed of a perverse separation; he that denyeth or teacheth contrary to any Article of Faith, and yet will hold communion with a Church professing the true faith, he is guilty of Heresie, but not of Schisme: he that beleeveth all the Articles of Faith, and holds a pure confession, and yet will not communicate with a true Church in holy duties, he is guilty of Schisme though not of Heresie, in the Epistle to the *Galatians, Gal. 5. 20. Doctrinae aiporoi,* these are two distinct workes of the flesh, *Divisions, and Heresies.*

The foundation-truthes on which *Zion Rev. 14. 12.* is laid, are the *Commandments of God, and the faith of Iesus.* Babylon the great, the Mother of Harlots, who is to be destroyed, opposeth the Keepers of these, labours to demolish these. Papisme or Popery, it is not any one lone Heresie, but a body of many Heresies, the sinke of Heresies, *A Mytery of iniquity;* Heresies therefore in a Mytery, a cunning serpentine invasion of Christ, and his Faith, and Worship, under the name and title of the Church of Christ, his Faith, his Spirit, his Honour, his Worship; therefore for this *man of sinne,* I shall set him by himselfe next after these Temple-violators, these Hereticks,

not as not guilty of Heresie, but as guilty in a higher degree. And here let me mention only those that we are most in danger of and troubled with at the present : these Hereticks, polluters of the Temple of God are.

1. The Antinomians : they over-throw the Law Morall, they hold that Christ came to abolish in that a beleever hath nothing to do with keeping the Commandements, that the Gospell takes away all obedience to the Commandements ; they are against all urging of doing of duty of Humiliations, of Repentance for sins after Iustification, of praying for pardon of sin by a beleever, they hold that the Law ought not to be Preached to beleivers, with a great deale more of the like pernicious Leaven : all which savoureth of ignorance, pride, and conceitednesse, and of affectation of licentiousnesse, and lawlesse liberty : the spirit of Libertinisme inspireth these men.

2. The Anti-Sabbatarians : They evert the fourth Commandment ; teaching that it is Ceremoniall, and so taking away all conscience of sin against the Commandment of God, (though no day be kept a Sabbath in the week ) and thereby all preaching, and attendance on duties of Gods Worship, publike and private on the Lords day, in conscience to Gods Commandment laid aside, they at one blow lay flat all that would uphold the power of godlinesse.

3. The Germane Anabaptists, that hold that a Christian ought not to be a Magistrate, that Christians may not take the sword, nor wage war ; these evert the fifth Commandment : I call them the Germane Anabaptists, for there divers Sects of them, are, and have been for this hundred of yeers past ; through Gods just judgement, their errours, some of them, begin to spread in England ; these ghosts can passe the Seas, and swim thorow the billows and waves of mighty waters ; they are in their first spawning to be looked unto ; for who knows unto what destructive Principles and Practises such giddy self-willed spirits may run ? *Ballarmine* slanderously calls them *Proles Lutheranismi*, the off-spring of Lutheranism ; they are, indeed, the off-spring of hell, for hell it selfe is moved, when God rents the heavens, and comes down to the great work of the Reformation of his Church. Satan that sent these Furies out to defame the work of Reformation, which God began by *Luthers* glorious Ministry, he is Satan still and sends these Furies among us for the very same end.

For the present, I will name no more that are against the Commandments of God. Against the faith of Iesus I shall onely mention two :

1. The Arminians, that teach universall grace, and the falling away of the Saints, and deny that the efficacious working of internall grace from Gods Spirit is necessary to conversion, and to the begetting of faith in a sinner : They teach that the grace of conversion is resistible, that we cannot have assurance, and the like.

2. The

3. The Socialians, which, among other damnable errors, run into these two: First, they deny the Deity of our Lord Iesus Christ, who is the great God, our Saviour, God blessed for ever. Secondly, they deny that Christs death was for satisfaction, *Isa.* 53. 5, 6. *Gal.* 3. 13. 1 *Pet.* 2. 24. or for merit, 1 *Pet.* 1. 18. 19. *Act.* 20. 28, and that it was a price, 1 *Cor.* 6. 20. 1 *Tim.* 2. 6. of our redemption, but onely hath in it the nature of an example how we should suffer, that Christ is our Redeemer, not by being a rancome, or paying a price, or as our Surety *Heb.* 7. 22. making satisfaction, but onely by leaving us an example, that we should follow his steps: The foregoing Texts of Scripture are expressly against this most hellish heresie.

These, and the like to these, are *Dogs, Wolves in Sheeps skins, evil workers*, the *Concision*, as those that urged Circumcision are called, *Phil.* 3. 2. they are to be named with such names of disgrace, as tell truly what they are, that all may beware of them: they cut themselves, & others that hearken to them,

*furunda prosummasia conjunctis inter se* off from Christ, and from his Church: in this respect all the hereticall teachers are the *Concision*, they are *evil-workers*, for they should build up the Church of God, but they pull it down and destroy it: like

dogs they bark at the truth, they grin at Orthodox Ministers, and fasten on the simple the fangs of their poisoned doctrine: There's the Wolfe; beware, and thrice beware.

4. *Antichrist*, and the *Spirit of Popery*, which hath turned Zion into a Babylon; I mean Rome-Christian, into Rome-Antichristian, and it is now a cage of unclean and hatefull birds, a den of beasts, a stie of foule spirits. This Spirit of Antichrist discovers it self in four things:

1. In Self-exaltation, and Domination over the Church, that the Pope might sit in the Temple of God, as God, 2 *Thess.* 2. 4.

2. In Apostacy from the faith, that the man of sin might be the head of the Church: thus he becomes the head of that Apostasie, and of the Popish Apostaticall Synagogue, farre from the Apostolicall Church of which Christ is head.

3. In spirituall fornication and adultery, which is Idolatry, Superstition and Will-worship: thus the Popish Synagogue is the Whore of Babylon.

4. In lyes taught in Hypocrisie, and doctrines of Devils, 1 *Tim.* 4. 1, 2, 3.

5. They defile and destroy Gods Temple, that by pernicious errors destroy, and evert either of the two great ordinances of God, the *Magistracy* and the Ministry; the Authors, the fautors, cherishers, or nutters, the receivers, abettors, or applauders of such errors: these strike the very Pillars of the Temple.

*All that deny the Power of Magistrates,*

1. For *Magistracy*, those that erroneously teach that Magistrates have nothing to doe in the first but only in the second Table of the Law; that they are to preserve the Peace; and judge about *meum* and *tuum*, mine and thine; but for Religion, and Gods Worship, and Doctrine, they have not to doe with their power in those. But God saith, *I will give Kings as be thy nursing fathers*, *Esa* 49. 23. as speaking of the Church under the New Testament. *David* saith, *Psal.* 122. 9. *because of the house of the Lord, I will seeke to doe thee good.* And againe, *Psa.* 101. 8. *I will sometimes cut off evill doers from the City of God.* Restauration of the true Worship and Religion, and the demolishing and extirpation of the false, were the chiefe praises of godly Princes, *Asa*, *Iehosaphat*, *Hezekiah*, *Iosiah*, and of *Nehemiah* the renowned reformer, *Neh.* 13.

*Obj.* That's the Old Testament.

*Sol.* What, are the Damned Manichees again raised from Hell? Shall we againe be haunted with the Ghosts of the old Heresies, sentenced to the bottomlesse Pit, one thousand four hundred yeares agoe, for rejecting the Old Testament?

2. Doe you hold the New Testament to be in force? you must then receive the Old. The New Testament is not to be received but as it agrees with the Old. Christ bids, *Search the Scripture*, *Ioh.* 5. 39. 46. meaning the Old Testament, which then was only written; he saith, *Had yee believed Moses, yee would have believed me.* He that refuseth the Old Testament, where his lust serves him, will doe as much for the New. The Evangelists writing of Christ that we might believe on him, runs thus; *this was done, that it might be fulfilled which was written.* The Apostles in their Epistles confirme all they say in matters of faith, and holy life out of the Old Testament: as to instance in two or three places for all; the great point of faith, in *1 Pet.* 2. 4, 5, 6, 7. the great point of holinesse of life, in *1 Pet.* 1. 15, 16. the great duty of obedience to Parents, in *Ephes.* 6. 1, 2, 3. read the Texts. The Scripture of the Old Testament will furnish a Minister of the New Testament, the man of God, and make him absolute, *2 Tim.* 3. 15, 16, 17. It is for every Christian a more sure word, *2 Pet.* 1. 19. 21. than voyces from Heaven; it is a light that shineth in the dark, untill Christ the Day-starre dawn in the heart of him that takes heed to it.

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profession of his holy Name and Faith, the sanctification of his Holy Day, and in a word, when Piety ceaseth to be well-doing, then let the power of Magistracy cease about matters of the first Table; the Magistrate is the Minister of God for thy good; O Christian, as thou art a Christian, he is to thee for good.

1. *Tim. 2. 2. 5, 6.* Out of this Text note to stop the mouths of all Cavaliers. 1. The end of Magistracy is not only that thou maist, who art a Christian, lead a peaceable and quiet life, but the end of that end, that thou maist lead it in all godlinesse and honesty.

2. For the better attaining to this end, thou art bound to pray all manner of Prayer for Kings, and all in Authority; this duty he cannot doe that holds this error.

3. The reasons on which this rule and exhortation is grounded, doe reach out all their strength to this, that the Magistrate may (being converted to the Truth) not only looke to that part of his duty to be the father of the Country, and Common-wealth, but the Nursing-father to the Church; not only to see the Peace be kept, but also that Piety flourish; all Godlinesse; the Reasons are these.

1. God will have all men, i. e. all sorts of men to be saved, and come to the knowledge of the truth. Pray for them, that coming to the knowledge of the truth they may the better use the Sword, to maintaine the truth, and restraints and debellate falsehood.

2. This is good and acceptable in the sight of God our Saviour; that your prayers should be the meanes to bring in Kings, and Parliaments, States, and all in Authority, to uphold Godlinesse out of an heart truly enlightened, and inflamed with the love of Godlinesse: you please not Christ if you pray not for them out of such a principle, and to such an end.

3. There is but one God, both of Kings and Magistrates that are yet without, and abuse their power against all true godlinesse; and of you; why should yee doubt but that he will heare your Prayers, and at your Prayers give you Magistrates, that shall make it their honour to use their power for God, to attaine his main end, that is, your Godly life, as well as your peaceable and honest life, as they received it from God; who hath ordained Magistracy for the attaining of that main end?

4. There is but one Mediator between God and men, who gave himselfe a rancome for all, that testimony in proper seasons. Christ mediates for Magistrates, is a rancome for Magistrates, is that testimony which as well testified to Magistrates as any other; and if any say we have prayed long and prevailed little, you must know there are proper seasons, full seasons for this testimony to be dispensed, and to make that dispensation effectually, therefore

therefore pray, pray all manner of Prayers for their thorough conversion, that they may glory more to see their Dominions all Godly, under that one God, through that one Mediator, by that one Gospell that witnesseth of this Grace, by one Faith, one common Faith, in that only ransom of Christ, in one way of his true Worship; then to see their Dominions rich, and peaceable. Why under this one God, and this one Christ feeding among you, may you not raise up to you seven Shepherds, and eight Princes of men? say all, yea, by Prayer of faith we shall doe it.

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3. Confounding the *Lords order*, who hath instituted a Ministry to Preach the Gospel, *Mark* 16. and to teach, *Mat.* 28. 19, 20, 21. and they give power to every Member to Preach, abusing that Text in 1 Cor. 14. 31. yee may all Prophesie one by one; it speaks of the Prophets in that Church, not the Members, read the Text, v. 29. let the Prophets speak two or three, and let the other judge, v. 32. and the Spirits of the Prophets are subject to the Prophets: yee may all Prophesie, that is, all the members that were Prophets, not all the members as members; those that had the gift of Prophesying, not those that had not the gift: Now the truth of the place is, there were then in the Church extraordinary gifts, as of Healing, of Miracles, of Tongues, of Interpretation of Tongues; and so of Prophesying, that

not as not guilty of Heresie, but as guilty in a higher degree. And here let me mention only those that we are most in danger of and troubled with as the present: these Hereticks, polluters of the Temple of God are.

1. The Antinomians: they over-throw the Law Morall, they hold that Christ came to abolish it, that a beleever hath nothing to do with keeping the Commandements, that the Gospell takes away all obedience to the Commandements; they are against all urging of doing of duty of Humiliations, of Repenſance for sins after Iustification, of praying for pardon of sin by a beleever, they hold that the Law ought not to be Preached to beleivers, with a great deale more of the like pernicious Leaven: all which savoureth of ignorance, pride, and conceitednesse, and of affectation of licentiousnesse, and lawlesse liberty: the Spirit of Libertinisme inspireth these men.

2. The Anti-Sabbatarians: They evert the fourth Commandment; teaching that it is Ceremoniall, and so taking away all conscience of sin against the Commandment of God, (though no day be kept a Sabbath in the week) and thereby all preaching, and attendance on duties of Gods Worship, publike and private on the Lords day, in conscience to Gods Commandment laid aside, they at one blow lay flat all that would uphold the power of godlinesse.

3. The Germane Anabaptists, that hold that a Christian ought not to be a Magistrate, that Christians may not take the sword, nor wage war; these evert the fifth Commandment: I call them the Germane Anabaptists, for there divers Sects of them, are, and have been for this hundred of yeers past; through Gods just judgement, their errours, some of them, begin to spread in England; these ghosts can passe the Seas, and swim thorow the billows and waves of mighty waters; they are in their first spawning to be looked unto; for who knows unto what destructive Principles and Practices such giddy self-willed spirits may run? *Belharmines* slanderously calls them *Proles Lutheranismi*, the off-spring of Lutheranism; they are, indeed, the off-spring of hell, for hell it selfe is moved, when God rents the heavens, and comes down to the great work of the Reformation of his Church. Satan that sent these Furies out to defame the work of Reformation, which God began by *Luthers* glorious Ministry, he is Satan still and sends these Furies among us for the very same end.

For the present, I will name no more that are against the Commandments of God. Against the faith of Iesus I shall onely mention two:

1. The Arminians, that teach universall grace, and the falling away of the Saints, and deny that the efficacious working of internall grace from Gods Spirit is necessary to conversion, and to the begetting of faith in a sinner: They teach that the grace of conversion is resistible, that we cannot have assurance, and the like.

2. The

3. The Socialists, which, among other damnable errors, run into these two: First, they deny the Deity of our Lord Jesus Christ, who is the true God, our Saviour, God blessed for ever. Secondly, they deny that Christs death was for satisfaction, *Isa. 53. 5. 6. Gal. 3. 13. 1 Pet. 2. 24.* or for merit, *1 Pet. 1. 18. 19. Eph. 2. 18.* and that it was a price, *1 Cor. 6. 20. 1 Thes. 2. 6.* of our redemption, but onely hath in it the nature of an example how we should suffer, that Christ is our Redeemer, not by being a ransom, or paying a price, or as our Surety *Heb. 7. 22.* making satisfaction, but onely by leaving us an example, that we should follow his steps. The foregoing Texts of Scripture are expressly against this most hellish heresie.

These, and the like to these, are Dogs, *Whom in Sherr-shins, will Barking,* the *Concision*, as those that urged Circumcision are called, *Phil. 3. 2.* they are to be named with such names of disgrace, as tell truly what they are, that all may beware of them: they cut themselves & others that hearken to them, farre off from Christ, and from his Church: in this respect all the honestall teachers are the *Concision*, they are *evill-workers*, for they should build up the Church of God, but they pull it down and destroy it: like dogs they bark at the truth, they grin at Orthodox Ministers, and salter on the simple the fangs of their poisoned doctrine: There's the Wolfe; beware, and thrice beware.

4. *Antichrist*, and the *Spirit of Popery*, which hath turned Zion into a Babylon; I mean Rome-Christiam, into Rome-Antichristian, and it is now a cage of unclean and hatefull birds, a den of beasts, a stie of foule spirits. This Spirit of Antichrist discovers it self in four things:

1. In Self-exaltation, and Domination over the Church, that the Pope might sit in the Temple of God, as God, *2 Thess. 2. 4. 5.*

2. In Apostacy from the faith, that the man of sin might be the head of the Church: thus he becomes the head of that Apostasie, and of the Popish Apostaticall Synagogue, farre from the Apostolicall Church of which Christ is head.

3. In spirituell fornication and adultery, which is Idolatry, Superstition and Will-worship: thus the Popish Synagogue is the Whore of Babylon.

4. In lyes taught in Hypocrisie, and doctrines of Devils, *1 Tim. 4. 1, 2, 3.*

5. They defile and destroy Gods Temple, that by pernicious erroneous doctrine, and ever either of the two great ordinances of God, the *Magistracy* and the *Ministry*; the Authors, the fomenters, cherishest, or nurses, the receivers, shettors, or applauders of such errors: these strike the very Pillars of the Temple.

## *All that deny the Power of Magistrates,*

1. For *Magistracy*, those that erroneously teach that Magistrates have nothing to doe in the first but only in the second Table of the Law; that they are to preserve the Peace, and judge about *meum* and *sumum*, mine and thine; but for Religion, and Gods Worship, and Doctrine, they have not to doe with their power in those. But God saith, *I will give Kings as be thy nursing fathers*; *Esa* 49. 23. as speaking of the Church under the New Testament. *David* saith, *Psal.* 122. 9. *because of the house of the Lord, I will seeke to doe thee good*. And againe; *Psa.* 101. 8. *I will sometimes cut off evill doers from the City of God*. Restauration of the true Worship and Religion, and the demolishing and extirpation of the false, were the chiefe praises of godly Princes, *Asa*, *Iehosaphat*, *Hezekiah*, *Iosiah*, and of *Nebemiah* the renowned reformer; *Nob.* 13.

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## 26 *Learning is needfull for the discharge of the Ministry.*

is, either fore-telling things to come, or of unfolding the Prophecie of Scripture that concerned the present times of the Church; with a speciall gift of dextrous application, and accomodation of the Exposition of the Prophecie to the estate of the Church for comfort, for exhortation, and for edification; those that had these gifts ought to use them for the good of the Church, but with order; and with submission to the tryall and judgement of the Assembly of the Prophets in the Church. These gifts are ceased now; yet if any say they have them, let them shew their gift, according to the Apostles Rule, yeeld to the tryall of the same; and if they have any such gift, we will blesse God that now also gives such gifts to the children of men; we will open our Pulpits for you, but because they can bring forth no such thing, but raise from the Dead, and from Hell old Heresies, and errours, and trouble the people with trifles, and endlesse Disputes, that tend not to edification in the Faith; we reject them, and yeeld not to them any Authority to meddle with the worke of the Ministry; but observe, while they pervert this Text, perusing the words, *let the other Prophets judge; the Spirits of the Prophets are subject to the Prophets*, etc ever we are aware, we are sahn upon a Judicatory, a Presbytery, an Assembly of Prophets.

4. Destroying the provision for an able Ministry, debasing Learning and Universities; under the Old Testament there were the Schooles of the Prophets, *1 King. 2. 3. 7.* which some think took their beginning in the times of *Eli*; and *Samuel*. The Levites had their Schooles, instituted by *Moses* and *Aaron*, preserved by the Judges and Kings, continued in the Babylonish Captivity, propagated to the daies of our Saviour, and an end put to them by the destruction of Jerusalem by the Romans. Out of these Schooles came their learned Rabbies, and their Scribes, and others; *Paul* was brought up at the feet of *Gamaliel*; Christ had his Schoole, in which were the Apostles, and seventy two Disciples. The Apostles opposed the Schooles of the Libertines, Cyrenians, and Alexandrians, *Act. 6. 9.* they instituted Schooles in Antioch, and Alexandria, and other Provinces. These opinionative persons say, that the Apostles were unlearned Fisher-men. We answer, that part of that power from on high, which the Apostles were commanded to expect, and to tarry at Jerusalem till they were indued with it, *Luk. 24. 49.* was the gift of the Holy Ghost inabling them to speak all Languages, *Act. 2.* this supplied abundantly from heaven that defect of learning, and did make them learned above all that can be attained in Schooles and Universities; they had their Commission before to go and teach all Nations, but were not to set out upon the execution of their Commission untill they were fitted in this manner: he that can shew the like gift of the holy Ghost, we say no Schools are required for the help of such; but if from Heaven the Holy Ghost

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 fordesth; if any refuse, shew such gifts and we shall bless God. The languages,  
 the Greek and Hebrew are needed to understand the originall texts,  
 and derive our Doctrine from the fresh and pure fountaines; the Latine is  
 also needfull, that we may not only the better receive the benefit of the gifts  
 given to the Fathers, and Writers of former ages (for all gifts are given of  
 God to profit the Church withall) but also be acquainted with the Liberal  
 Arts and Sciences: that the Arts are needfull in a Minister is cleare; hereby  
 the Minister ought to be able to convince and confute errors, and to main-  
 taine the truth by disputation, as well as to teach it, and to comfort, exhort,  
 and rebuke; he is to stop the mouthes of Hereticks and Deceivers; thus he  
 cannot doe without the helpe of the Arts, especially of Logick, whereby he  
 discernes the fallacies of seducers, and can open the truth out of the Scrip-  
 tures, which are delivered in a rational discourse. Who have been the fa-  
 mous Instruments of God, to confute all the Hereticks of old? Who have  
 cut the sinewes of *Harding, Stapleton, Bellarmine*, and other Popish Wri-  
 ters? not any other have men famous for Learning. Did not *Calvin* beare  
 such service done for the Church of God by any of the illiterate Anti-  
 tists and Sectaries, though they have boasted of the Spirit? yet I say not that  
 Learning gives Ministeriall gifts, much lesse Grace; but without Learning  
 the Ministry would be but lame in many respects; therefore the enemies of  
 a learned Ministers are the friends of Popery, and all Heresies, of ignorance  
 and blindness, and the enemies of the truth and Gospel, of the light and  
 comfort of the Church of Iesus Christ.

5. Novices, newly converted ones at the best taking upon them to  
 Preach, and permitted so to doe; this is to defile Gods Houle by prophaneing  
 the Ministry. Holy *Paul* saith, not a novice, *1 Tim. 3. 6. lest, passing up with*  
*pride, he fall into the condemnation of the Devil*; these five waies our Novel-  
 lists strike the pillar of the Ministry: thus of a fifth sort of Temple-defilers.

6. I proceed to others, which though they might be cast, many of them,  
 under the head of Schisme, yet because they are now late sprung, and trou-  
 ble the Church of God, I shall let them beare a distinct numeration, as so  
 many severall orders of Defilers, though not distinct sorts and kinds; there-  
 fore, *first*, those that keep out of the Church any of the Ordinances of  
 Christ, those that keep Gods Household-stuffe in any part of it out of his  
 Temple, as those that deny *Pado-Baptisme*, or the Baptizing of the Infants  
 of those that professe the faith of Iesus Christ; the Scripture for Baptizing  
 of such Infants (beside many others urged by many) is that in *Acts 1. 30.*  
*For the Promise is unto you, and to your children*: from these words with the  
 former ariseth this Argument; *To whomsoever the Promise belongs, to whom*  
*Baptism*

*Baptisme doth belong*; the truth of this is in the reasoning of the Apostle, who requires them to receive Baptisme upon their Repentance professed, because the Promise is to them; this ground is Apostolicall and Divine. But to the children of Professors of the Faith doth the Promise belong; this is the very sense of the words of the 39. verse, therefore to the children of the Professors of the Faith doth Baptisme belong: those that deny these infants Baptisme call them common, whom God calls holy, 1 Cor. 7. 14.

7. Those that keepe out the members of Christ, not admitting Saints, every way as gracious as themselves, unto the fellowship of the Church, unless they will yeeld to their Church-way; not admitting Professors of the true Religion, that have knowledge, are not scandalous, are not refractory to any the Holy Ordinances of Christs Worship, because they see not in them truth of Grace, or that which may savour to the sense of Christians, that the worke of Grace in the New-birth is truly begun in them so faire as man can conceive. Where is the Rule given for *this visible grace*, as they call it, by which rule the non-admitted may see that he is justly proceeded withall, according to the Word of God, that so, though he have no Grace, yet all that will use their reason may see by vertue of such cleare texts of the Word, their power is rightly used for his non-admission, that the use of it may be to edification, not to destruction? 2 Cor. 13. 10. for which end all Church-power is given of Christ.

8. They that *Dis-church* the true Churches of Iesus Christ, because they are faulty in Discipline, or in Government, and chiefly to dischurch them when they thirst after, pray for, use all meanes God affords them for Reformation.

9. Those that would introduce into a Christian Church and State a *Toleration of all sorts of Religions*, or all sorts of Opinions in Religion, under the name of *Liberty of Conscience*; These Scriptures are fully against it. The Angel of the Church of Ephesus is commended by our Lord Iesus for his patience, Rev. 2. 2. *i. Altho Babylon* and that he could not *beaten* them which were evil, and tried those that said they were Apostles, and were not, and found them liars. It is condemned in the Angel of the Church of Thyatira, that he *suffered*, or *tolerated* that woman *Iezebel* to teach &c. And Christ saith to the Angel of the Church in Pergamos, I have a few things against thee; because thou hast there, Rev. 2. 12. 14, 15, 16. them that hold the Doctrine of *Balaam*, and the Doctrine of the *Nicolaitans*. He is not charged with so great a fault as a toleration; but *there* they were, and *there* he should not let them be: his connivence, or invigilancy, or remissenesse in not executing his power, must be repented of; or else, Christ will fight against him: from that place in *Jeremiah*, chap. 32. 39. this Argument is full

*Toleration of all Religions contrary to Gods Word.*

of power. Whatsoever God hath promised, and is a branch of the Covenant of Grace with his people, to be made good chiefly in the time of the New Testament, all Christians ought to seek and aspire after. To give his people one heart, and one way, in his fear, for the good of them and their Children, God hath promised, and it is such a branch of his Covenant; therefore this all christians ought to seek and breath after. To seek after a toleration of divers wayes in Religion, is not to seek after one heart and one way in godly fear; and so not to seek after that branch of Promise and Covenant made to Gods people, and to be made good, chiefly in the times of the New Testament: therefore to seek after a toleration of divers wayes in Religion, is that which ought not to be in any Christian. Add to this, that in Phil. 1. To stand fast in one spirit with one minde striving together for the faith of the Gospel, is the conversation becoming the Gospel; especially in times of terrible Adversaries: and to stand thus united, unterrified, is an evident token of the Adversaries perdition, and of our salvation: And that of God, *Phil. 1. 37. 28.* to fall into Divisions, and plead for tolerations of Opinions of divers mindedness in one faith, is not to stand fast in one spirit with one minde, striving together for that one faith of the Gospel, and it is not to stand thus united, unterrified; therefore to fall into Divisions, and plead for tolerations of opinions of divers mindedness in faith, is not the conversation becoming the Gospel, especially in times of terrible Adversaries, and is not an evident token of the Adversaries perdition, and of our salvation; and that of God. What is it then? It is an evident token of the Adversaries prevalency, and of our succumbency under the present judgement as yet: And of the further wrath of the Almighty, and that from a just God. I have heard of some that say, this is that which can never be, that all Christians should be of one heart and way; let such believe in him that is faithful, and hath promised, and not dishonour and weary God by unbelief. God hath heretofore made good this Article of his Covenant. In the first primitive Christian Church, they were all, the *multitude of them that believed, of one heart, and of one soul, Act. 4. 32. they continued steadfastly in this holy unity, Act. 2. 42. 44. 46.* There were two glorious fruits and concomitants hereof: *Fear came upon every soul, Act. 2. 43. and great grace was upon them all, Act. 4. 33.* Now the same God that hath thus powred out his owne holy, and one spirit, the spirit of unity by the Preaching of the Gospel, can do the same again. His Covenant is the same. The great God delights to do great things: the fruits would be alike excellent, *nothing more full of Grace and amiableness, or of terroure and dread.* Hence also is such a strong Argument, that no Christian should plead for toleration. For all ought to seek for Gods Church in the Reformation of it: the more

### 30 Differences in opinions should not divide our affections.

conformity to the first purest Primitive Church of Christ, when she was as a heap of Wheat set about with Lillies. True liberty of Conscience lieth in sweet communion in the unity of faith, and in the perfect bond of love; the souls of believers knit together, and cleaving one to another, as *Ionathane* did to *David*, unanimously subject to Gods Law; all other Liberty is the Liberty of lust.

10. There are also that will not joyn in Prayer with any other, though they be Christians, unlesse they know them to be godly, and that they be of their judgement and way: they refuse to pray with us, not only in our publique Congregations, but in our private or occasionall meetings. The Lords Prayer directs us to Pray, *Our Father: Our*, respects the whole community of Professors of Christs name, and not any Segregated part: It taketh in all that call on the name of our Lord Iesus Christ. What spirit are they of, that can deny to pray with those that say, *Za. 8. 21. Come, let us go & seek the Lord, & pray before him?* Not of the spirit of one that is a Jew inwardly; Holy *Paul* among Sea-men and Mariners, who are none of the best; among Souldiers, prisoners for severall sorts of wicked deeds; Heathens of severall Nations and Religions, prayed as the mouth of them all, or with them all, beseeching them all to take meat: he took bread, and solemnly prayed, as the Text saith, *He gave thanks to God in the presence of them all, Act. 17. 35.* Christ hath broken down the partition Wall, and now none are to be called *common, Act. 10. 11, 12, 14, 15.* or *unclean*: The Gospel is to be preached to every creature, to all Nations, therefore prayer is to be made with every creature, with all Nations; to whom we may preach, with them we may pray and ought: yea, prayer to God is not only an *instituted* worship, but natural, or of the *Law of Nature*. These Doctrines of division rent and tear the Church of Christ, and this now mentioned is a pricking Bryar, and grieving Thorne.

11. Like to these also are those that make up Churches of those of their own opinion, and separate from others that do hold the unity of Faith, and the Rule of righteousness: But who can separate from those that are of the same Faith, and not break fellowship with the Lord Iesus?

Differences in opinions should not dissunder us in affections, much lesse make divisions separate us into Church-ways against Church-ways; the same Faith, and the same Commandments for holinesse should be more powerfull to cement us in one Church, then difference in opinions through peculiarity to put every opinion into practice; note, this should be of force to loose us in the building, or lay us in a frame, whose cement and morter, whose mould and fashion is from a conspiring in an opinion: these conspiracies in opi-

opinion joyned with separation from other Churches, that hold the faith of Iesus and the Commandments of God, are no right gathering of Churches; they are Conventions, sinfull, and Schismaticall, and unlawfull, carnall, and proud separations; they that hold one Faith ought in lowlinesse of minde and forbearance of one another, in love to endeavour to keep the unity of the spirit in the bond of peace, Eph. 4. 2, 3.

12. In like manner, it is a violating of Gods Temple to separate, because some wicked liuers are not cast out of the Church, the place abused is that in 2 Cor. 6. 14, 15, 17. To separate, to come out from among them, is not to separate or come out from the Church and Temple of God, but from Idols, from Belial, from Infidels, from Darknesse, from Unrighteousnesse; that they from whom we ought to separate, are Idolaters, Infidels, Belialists, Heathens, of whom it is said, ye were once Darknesse, Unrighteous ones, and they are not the Church and Temple of God: to separate in the Apostles sense, is, *not to touch the unclean thing*; that is, to have no communion with them in their Idolatry, in their unrighteousnesse of any kinde; but other communion with them is not condemned; and if he will come to the Ordinances of worship of the true God with the Church, we may and ought to admit him to Communion with us in all Ordinances that are for conversion, and this is not to touch the unclean thing; Idolatry and unrighteousnesse is the unclean thing, which we may not touch; but the man is not the unclean thing, the separation commanded and the coming out from them is not to be *unequally yoked together with them*; the Greek is elegant, lively, significant, *μη μὴ ἐνὶ ζυγῷ ἓξασθε*, it is a Simile taken from the Plough, where the Teeme that drawes the same plough is by yokes and paires of Draught-cattell, Oxen or horses, or the like, which are yoked in the same yoke, and so do draw each his part of the same Plough: to be yoked together is to draw one part in the same Draught; which is in the sense of the Apostle to be joyned in the same communion, and counsell of the wicked, in which they draw the Plough of their wickednesse; be the wickednesse, Idolatry, unrighteousnesse, drunkennesse or any other to have Communion with an Idolater in his Idolatrous worship, counsell to uphold that worship, or such leagues of nearest conjunction voluntarily chosen and run into, which may be a temptation to entice one to Idolatry; this is to be unequally yoked with the Idolater: It is to have fellowship *“Hæretici est confectio malæ scientiæ, with them “in the unfruitfull works of esse cum eis in ecclesiâ, sed mala scientiæ darknesse, that the Apostle dissuadeth us rum approbare atque laudare. Aug. Tom. from, and not from the fellowship with 7. Contra. Epist. Parmen. l. 1. c. 3.* Christ in his fruitfull Ordinances, and with his people in duties of publike worship of the true God, because an incestuous brother is there present, and through

32 *Communion not to be held with the wicked in their sins.*

through none of thy approbation of his wickedness, or of his presence, but through neglect of the Church, and those officers in whom the power, and execution of the power lyeth for excommunication of such scandalous brethren, is suffered to be there. Lastly, he truly in the Apostles sense doth separate from the unclean thing, that cleanseth himself from all filthiness of flesh and spirit, 2 Cor. 7.1. That is, purifying from all his sins inward and outward, and not he that to avoid communion with the world, shuts himself up in a Monastery, lives an Hermite in a wilderness; nor he that to avoid Communion with Swearers, and Drunkards, forsaketh the Assemblies of Orthodox Christians: using Christs own Ordinances of the Word and Sacraments, to hold fellowship with Swearers and Drunkards in their Swearing, and Drunkenness, and drunken meetings, is to go to plough with them, and to tumble with them in the filth; but to hold the fellowship of the Gospel; if these come to the same assemblies with us, and sit there as Gods people, is to hold Communion with Christ, and they have fellowship with us outwardly in Christs Plough and yoke; we have none with them, but with Christ and his Saints, and with them in the Profession and duty of Saints.

13. But now the same Text doth condemne, as Temple-Defilers, those that are unequally yoked together with unbelievers in Idolatrous worship, and Idolatrous feasts, 2 Cor. 6. 17. that have communion with them in the Idol-service: What fellowship hath the Temple of God with Idols? Those that separate not from such, that is, from the assemblies of Idolaters, they partake of the table of Devils, 1 Cor. 10. 21. and cannot partake of the Lords Table. Those that separate not from the Popish assemblies, and that separate not from their false Catholick Church, do also touch the unclean thing, and sin against the Apostles command for separation. We must separate from them that hold not Christ, in all things, wherein they hold not Christ, and no farther.

14. It is a fore pollution of the house of God, to set up mens Commandments and inventions for Doctrine, *Matth.* 15. 9. *Col.* 2. 18. 20, 21, 22. These be the births of mens fleshly mindes, which are begotten and quickened by a spirit of Whoredomes: These are heathens brought into Gods holy Temple.

15. The prophanation, pollution, or contempt of Gods Ordinances, Discipline, or Government, is the defiling and wasting of Gods Temple; hitherto you may referre the prophanations of the Lords Supper in divided Communion, and in coming without examination and self-judging, 1 Cor. 11.

16. Ranke with these such as disgrace the publique and solemn Assemblies,

lies, either troubling them by barbarous confusion, *1 Cor. 14. 26.* Every one hath a *Psalm*, an interpretation, a *Doctrine*, a *Revelation*. Our new disturbers boast of a fall gift in these particulars; though they have not, yet they will have an Interpretation, a *Psalm*, a *Doctrine*, a *revelation*; they cannot have the first yet to say, a *Tongue*; and if they may not have liberty to speak in the publick assemblies, having no such gift, they will deny their presence to the Publick, & fling dishonour upon them all they can: or else despising the Church, *1 Cor. 11. 22.* or place of the Publick assemblies: like unto these are such also as peldown Churches, and set up their Chamber-meetings. *David* complaineth, they have turn'd up all the *Synagogues* of God in the Land, *Psal. 74. 8.* It was the *Commandment* *Luk. 7. 45.* high commendations to our Lord Jesus, to sit in the *Synagogues*, for to do with our *Nations*, and hath built us a *Synagogue*. Such also as deny the maintenance, *Neh. 13. 10, 21.* of the publick Ministry, solemn worship, and places for publick worship: such as devour things Holy, and Consecrated, or convert them to private uses. Abhorrest thou Idols, *Rom. 2. 22.* and yet committest thou sacrilege? Why should any *Tobias* live in the chambers of the Temple, *Neh. 13. 5.* and eat up the Tythes, all which belonged to Gods instituted Ministry?

There yet remaine foure notorious Temple-Defilers, that make Gods house their prey, it shall suffice to name them.

17. Persecutors, Tyrants, and oppressors of Gods Heritage; of whom we have that mournfull complaint, *Psal. 79. 1, 2, 3.* O God! the Howden are come into thine inheritance, thy holy Temple have they defiled: they have laid Jerusalem on heapes: the dead bodies of thy servants have they given to be meat unto the Fowles of the Heaven, the flesh of thy Saints unto the beasts of the earth: their blood have they shed like water round about Jerusalem, and there was none to bury them. This is exemplified in the Anti-christian rage of Papists, and other our enemies at this day in these three Kingdomes, especially in Ireland.

18. Hinderers of Reformation, and of the Reformers God miseth up; these like *Iannes* and *Jambres* withstand our *Messias*; *Friends* of the *Sinners*; for any error, and the resistors of that blessed worke of the National Covenant, whereby these three Kingdomes may become one according to Christ Jesus. Shall Hell, that now opens her mouth wide, shall Satan, that can make use of a Power, and make him a Satan; *Mat. 16. 23.* Shall height or depthes, of white or black Devills, swallow up that Covenant, or shall that Covenant-care, which cannot but make Rome and its Conclaves to shake? Why is not our Covenant persecuted?

19. Sensuall Separatists, *Iude 19.* that walke after their lusts; Mockers, that juggling with the Scriptures broach brutish-damnable Tenets, such as

that, that the soule dyeth with the body, whereas it goeth to God that gave it, and is either as *Dionys*'s was, presently sent to Hell, and is there in torments; or else, as *Lazarus* in *Abrahams* bosome, as *Pauls* with Christ, as the beleiving Thieves in Paradice, as all beleeyers present with the Lord, clothed upon with their house from Heaven, possessed of an house not made with hands, eternall in the Heavens, 2 *Corinthians* 5. 1, 3, 6, 8. Scoffers, 2 *Pet.* 3. 3; 4, 12. that by their impostures would illude the Doctrine of the last Iudgement, and say, where is the Promise of his coming? and take off from the hearts of the unwary and unstable, the terror of the Lord, 2 *Cor.* 5. 11. and the looking for, and hastning unto the coming of the day of God. Diseased fancifull minds that have itching eares, and will not endure sound Doctrine, but heape teachers to themselves, 2 *Tim.* 4. 3, 4.

20. The Machiavilian Politicians in a Christian State, many degrees out-goeing old famous *Achitophel*, 2 *Sam.* 16. 21, 23. the Seditious, that love to make divisions, and sow discords, and plant an inveterate odium in the hearts of King, and Prince, and people, against all the godly and faithfull in the Land, with all evill Counsellors against the Lord, *Nab.* 1. 11. *Psa.* 2. 2. and flattering bloody Edomitish Doegs, *Pf.* 52.

Beloved, what a griefe is it to think that by the ennumeration of particulars, not this Doctrine alone should be so clearly and fully demonstrated by twenty severall sorts of offenders, that there are many Temple-defilers within the Temple of God, but also that in our English Church and Temple, such Temple-vermine should swarme at this day? wherefore to descend to some short application.

1. Prayer becomes us with complaints to God, that dwells in his Temple; Prayer, that he would looke downe from Heaven and behold, that he would not make us to erre from his waies, and harden our hearts from his feare, but returne for his servants sake: that he would rent the Heavens and come down with demonstrations of zeal, strength, and sounding of bowels, with terrible unexpected workes of wonder, with Gospell-blessing, that he would not be wroth very sore, nor hold his peace at these things, nor afflict us very sore. Pray, O remember not against us former iniquities, let thy mercies speedily prevent us, for we are brought very low. Prayer, with fasting, and deepe humiliations become all that love Gods house in these our daies, untill God raise up some *Nebemians* that they may cleanse, *Neb.* 13. 8. Gods Temple.

2. We should not be scandalized hereby, but remember that in the great house of Gods Church there are Vessels of severall sorts, and rather be purging our selves from these, then forsaking and deserting the true Church of God: if a man purge himselfe from these, he shall be a vessell unto honour,

*Temple-defilers shall be surely punished.*

nor, 2 Tim. 2. 17. 28. 31. sanctified and meet for the Masters use, and Prepared unto every good worke.

3. And then the zeale of Gods house should eat us up; though there be many things in these troublous times that befall us, or may scare us, and distresse us from without; yet the care of all the Churches should somewhat come 2 Cor. 11. 28. 29. upon us, especially upon Christs faithfull and painfull Ministers; whatever befalls the Churches we should lay it to heart as if it befell our selves: the fire of consuming zeale for Christs honour, the Gospel purity, the Churches safety should melt and fashion us to that of blessed Paul, *who is weak, and I am not weak? who is offended, and I burne not?*

4. Lastly, attending to our owne growth in Faith, Prayer, love and hope, we should have compassion of some, making a difference, *Jude 21. 22. 23.* and others save with feare, pulling them out of the fire: hating even the Garments spotted by the flesh: not hating the men, but hating the filthy affections and lusts, which pollute the man; and come from the flesh, mans nature corrupted, hating them first in our selves, all envie, and vye in Religion, vaine-glory, self-seeking, self-love, pride spirituall, strife, emulation, variance, self-pleasing in our gifts and parts, and dis-union of heart, &c. for who can number all? but wisdome, love, and sincerity will by these direct enough. Thus of the second Doctrine.

The third Doctrine is this; that God will certainly punish all defilers, and violaters of his Temple with punishments proportionable to their sin: they are not all of a sort, nor all alike guilty: and God that will doe no man wrong, that he should have the least ground of entering an action against him, the righteous God will deale out his punishments accordingly.

What punishments, you will say, or how doth he punish these sinners?

*Ans.* 1. Their workes shall perish, though themselves may be saved, 1 Cor. 3. 13. 15. yet so as by fire; the fire of the Word, and Spirit in the day of the Gospell, in the powerfull opening and application of the beight and burning truthes thereof: such a day as this, when now you are before the Lord, hearing this Text Preached upon: this fire shall these defilers passe through, and their errors, and their ill worke they have made in Gods building, their wood, hay, and stubble burne to ashes, and their persons humbled and purified be saved; the Lord grant it, you need no other Purgatory, you will thinke this hot enough; and this or none will doe the deed. The Pontificians would faine finde their Purgatory-dreame in this Scripture, and they shall finde their Purgatory to purifie or consume them, not the Purgatory they seeke, but the Purgatory God hath prepared for such Temple-walters, and Temple-defilers, such foule beasts; this is the breath of Christs lips, this is the brightnesse of his coming, which shall consume

sume and devour that man of sin: they are in Purgatory, and the fire now burnes hot upon them, and so it will upon all the rest of the Temple-polluters afore-named. Doe you not see the Angels of God, many of the Seraphims, *Isa* 6. 6, 7. with live-coales in their hands, taken with the Tongue from off the Altar, and laying them upon the mouthes of many faithfull able Ministers, many an *Isay* 3.

2. They shall fall at their ends, their folly shall be manifest to all, *2. Tim* 3. 9: that is, whilst Elest; but evill men, and seducers will waxe worse and worse, deceiving, and being deceived; they shall not yet deceive the Elest. You'll say, many of the choicest Christians cleave to them, and many of them are the precious servants of Christ Jesus, we cannot be otherwise perswaded: for them, I said, but even now, they may be saved, but their workes shall perill, themselves shall be saved, yet so as by fire: and for the rest, marke it, that was their ayne to get the choicest Christians, those whose hearts are for Christ and Heaven, their designe is mostly upon any in whom any worke of Grace appeares. So have all deceivers ever, that they might glory in their flesh, as our Apostle according to the wisdom given unto him hath written, *Gal* 6. 12. but they shall not compass their end, they'll returne, perceiving the strangers voice; these gracious soules thought it had been Christs voyce which they heard in these men, in those their errors: but finding at length their mistake, and under the sheeps-skin of gifts and graces perhaps, shew of Scripture, manifestation of the Spirit, finding the bloody wolfe of error and fallshood, that soul-murderer, they will embrace the truth, and follow Christ: perhaps hearing this you will for a while be froward (for who can be willing to think he is in an error, or is deceived?) but Christ, and his Father hold you in their hand, and you cannot wrest your selves thence. Another end they have, they would be great, and of same in the Church of God: but their folly shall be manifest to all, not only to the Elest, but to all that will not deny the light of their reason, and doe hold the Scripture in the Word of God, and so shall fall in their esteem in mens hearts within the Visible Church: our Saviour hath said it, they shall be least in the Kingdome of Heaven, *Mat* 5. 19. of no esteem in the Church of Christ, although for a while they beare the bell. See the truth of it in all the Hereticks, Schismatics, Novelists, Persecuters, and the like of all former ages; they have no name of memoriall left, but a rot is upon their memory. Another end they have, and that is to spread and propagate their Opinions and waies, that they might with the Pharisees and Herodians of old, leave all the law of Gods people; but their folly shall be manifest, and that manifestation of their folly shall set them their bounds, they shall proceed no farther. Thus have all the ancient Heresies, and Schisms of the Pelagians,

**God's Judgments upon Man's Sin**

lagians, Donatists, and the like bear witness that the Holy Spirit  
God defiles Church-defilers, they fall of their own accord.

3. There are for them from God appointed Plagues, for this cause they make rents, and trouble Gods building, for the wrath of the Lord God will trouble them, these *Achims*; God will shake them, and will disperse them in *Israel*. They break, and reach not to the end of their days. Gods Commandments the least of his Commandments they have despised, shall be esteemed nothing in the Church, be cast into the Sea of Forgetfulness. Scandalous Brethren shall have their *Widdows* women as well as *Orphans* children, shall be afflicted with many strange punishments; Heresies and divisions among them, shall be the way whereby he can sweep away those Locusts, and cast them into the Red Sea. Persecutors have their doom notably in this life, besides hereafter. Remember *Ananias*, of whom you read in the second of *Acts*. 11. chap. Remember *Harod* eaten up with worms, *Act*. 12. 23. Remember the Heretique *Arrius*, that voided his bowels with his own excrements in a running lake; and all other Heretiques and Schismaticks, and the *Papists* mentioned in *Rev.* 16. and 18. chapters.

4. It is not the least of punishments to give them what they desire in pernicious ways, that he that is filthy, should be filthy still: the proud, should be so still: where God faith, they are, vouch to have them alone: They are Vain-glorious, Let them alone: They are re-erectors and to make divisions: Let them alone: Thus we see how will destroy the destroyers of his house.

The certainty of this just proceeding of the Lord, appears in four things, which are as so many reasons or grounds of this Doctrine.

1. It is the vengeance of his Temple, Jer. 71. 18. &c. for  
fore-vengeance in the execution whereof, the Lord Pleaseth  
Zion thoroughly, to give rest to his Church, and quench his  
spiritual thirst in the day of visitation, when shall he  
Behold, I am against thee?

2. Secondly, the Argument is strong here from the *Life* of the  
God hath said, and will not repent of his words concerning Death  
Grave: O Death, I will be thy Plague; O Grave, I will be thy  
Hef. 13, 14. Because they offered to touch the bodies of his Saints, which  
are his Temple, and destroyed his holy place. Shall God by this  
and the Grave, and resolve that Repentance shall be hid from his eyes  
this thing he will never alter his purpose that he determined. And  
not much more be the plagues and destruction of soul-polluters, of de-  
ers of his Church, of rophers of his Cause.

Thirdly, the Temple of God is holy and inviolable, therefore the

Prophaning and wasting of it, is provoking and execrable.

Fourthly, God is a jealous God, and the vindicator and avenger of his glory: "no gifts with pacific jealousie: no power can shelter and save from the jealousie of the Lord of Hosts. It is he, the mighty one of Jacob, the holy one of Israel, that saith, *Zach. 8. 2.* I am jealous for Zion with great jealousie: and I am jealous for her with great fury.

I have done with the explication and confirmation of the third Doctrine: the application respecting the present Doctrine, and the whole Text, I shall draw up under two sorts of uses:

1. Of Information.

2. Of Exhortation.

1. We may from hence inform our Iudgements in four truths.

First, what is the Christian use of the Ceremonial Law: the practice of it is out of date, and dead; but it is not cut out of the Bible: "God hath left it as part of Canonickall Scripture, that we may read, preach and hear it, that comparing the things themselves with those shadows, we may with pleasing delight embrace the body of those shadows: here are also Emblems, Similitudes, and expressions of Gods own devising, out of Gods own mint, which with safety and profit, we may and ought to use. This fancifull age may here please their fancy, and yet retain and grow more in the soundnesse of faith and love which is in Christ Iesu.

Secondly, that there is the same God in both Testaments, the same Christ, the same Covenant, though there be different wayes of Ministry, and degrees of manifestation and clarity: that place in *Heb. 8. 8. 10.* taken out of *Jer. 31. 31. 32. 33.* which speaketh of a new & old Covenant is thus to be understood; not of two Covenants differing in substance; not of the two Covenants, the Covenant of works, and the Covenant of Grace; but of one and the same Covenant of Grace distinguished in their different manner of Administration, the one in Ceremonies, Types, shadows, to signifie and lead to Christ that was to come; the other in the substance of spirituall things themselves, the body, the truth, exhibiting Christ now already come: this place is much abused through inadvertency. Here also we see that a proof out of the old Testament is as much

*"Evacuatur in Christo, non vetus Testamentum, sed vasculum ejus, ut per Christum intelligatur, & quia si denudetur, quod sine Christo obscurum, & quia ad opus est, non agitur per Domini gratiam tanquam inutilia ibi legentur, ablata sunt, sed regnum potius quo utilis sequebatur. Aug. Tom. 6. ad Honor. Contra. Manichaeos de util. Credendi. 63.*

much

## *We must make trial of the Spirits.*

much Gospel is rightly applied, as any in the New Testament.

Thirdly, that the Ministers of the Gospel ought to preach Gods wrath to evil Christians.

Fourthly, that they ought to preach wrath not only to those Christians of evil life and manners; but also to those of evil Doctrine, of errors in Religion, of Pride, discensions, and faults in that kinde; where they are not yet fallen to notorious Hereticall Doctrine, these are threatened in this Text by the Apostle.

1. We should be exhorted and perswaded to our duty, even those duties which are to be pressed unto, that we may escape this sin and punishment, they respect our selves and others.

1. For our selves, let us see how far in any kinde we are guilty, and be humbled for the same in confessions and godly sorrow; and then do as *Paul*, who preached the Faith which once he destroyed, *Gal. 1. 23, 24.* Build up the Temple, which once we destroyed, that all the gracious that see or hear of it may glorifie God in us.

2. For others, these duties lie charged upon us to escape pollution and destruction.

1. We must try the spirits, the Doctrine of those Teachers, that say they teach by the spirit; they bring the doctrine of Gods spirit, not of their own spirit, we must not receive what they say, upon trust, but try it, *1 Joh. 4. 1.*

2. We must marke those that cause divisions and offences contrary to the doctrine received, and avoid them, *Rom. 16. 17.* *Ob.* They seek to set up the Lord Iesus Christ. *Sol. v. 18.* They serve their own bellies, observe them well, and you will finde it; again, they seek to draw away disciples after them, and not to bring men to be disciples to Iesus Christ, *Act. 20. 30.* *Quest.* But may we not hear them in their separated meetings? *Ans.* That is not to avoid them, you are by the command of the Apostle to avoid and decline them, but by this you encourage them, and feed their proud humour, who glory in having their meetings frequented.

3. We must place all in their due place, Ministers in their place, fathers let them be fathers; and evil workers and dogs in their due place, that is, *without*, *Rev. 22. 15.* Let no man corrupt your mindes from the Gospel, and its Simplicity.

4. We must hold the unity of Faith and love, that we may with one minde and mouth glorifie God, *The Father of our Lord Iesus Christ*, *Rom. 15. 5. 6. 7.* If we have bitter strifes and envyings (the never failing fruits of erroneous opinions and divisions) let us not glory that we are true Christians, and lie against the truth, as we do in saying so; to persist in such evils proveth that we are no true Christians, *1am. 3. 14, 15, 16, 17.*

What

Permit it to be  
the ecclesiastical offering, which shall  
gaily made renatur quam Schisma-  
tica didatum voluntatem? *Placet*  
ipso quod si maneat: ut dixerunt  
ipsum Dei reverentia et in pace  
nunc doctrina, sed uti per. *Pr*  
viam sui campis videretur, iustitiam,  
Necrosis, Schismaticos dem destruat,  
ita fideles, Ambrosius, cultum, et  
defensum gratia, et humilitatem  
cumulat, fides promissionem: *Ego*  
me diligenter diligo: *Honoratus me*  
*tenetur.*

What is there in the world that doth more  
heavily afflict the Church at this day, that doth  
more retard the course of the Gospel than the  
Schismaticall censures of Teachers? Let  
these men see what abides them: as for us, let  
us ease with fear and trembling and in all  
peaceableness to adorn the Temple of God  
with sound doctrine, the power of Faith and  
the purity of an holy life: For as the Lord  
will destroy the destroyers of his Temple, Ty-  
rants, Heretiques, Schismaticques and the rest  
of the Litter of all the Foxes, the little Foxes,  
So he will Crowne with his Grace and blessing  
all Masters, builders, Repairers, Beautifiers, faithfull Labouers and Defen-  
ders thereof according to his Promise: *Those that love me I will love, and*  
*those that honour me I will honour.*

FINIS.

*Handwritten text, mostly illegible due to fading and bleed-through from the reverse side. The text appears to be a continuation of the Latin or English text from the previous page, discussing ecclesiastical matters and the state of the church.*

